



EPISCOPAL NEWS SERVICE

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Washington National Cathedral consecrated 'A house of prayer for all people'

by Jeffrey Penn

They came by the thousands--church leaders, the President of the United States, the faithful, and the simply curious--to stare in wonder as the last stone was hoisted into place at noon on September 29, completing the Washington National Cathedral.

The eager pressed tight against a barricade and stood on tiptoe to witness the historic moment. A breathless silence gave way to whispers, then to thunderous applause and cheers at the announcement that the final stone was in place.

"Bull's-eye!" yelled Joe Alonso, the cathedral's mason foreman, as the half-ton finial stone was gently guided into place on top of St. Paul's Tower. The booming voice of the construction supervisor, Richard Feller, announced from 250 feet above, "With God's help and the help of thousands of friends, the fabric of this cathedral is finished."

The dramatic completion of the cathedral--almost 83 years to the hour from the laying of the cornerstone by President Theodore Roosevelt--embodied a dream envisioned by Washington city planner Pierre L'Enfant, who in 1791 proposed the building of "a great church for national purposes."

President George Bush captured the spirit of the occasion when he said that the cathedral is "a symbol of our nation's spiritual life, overlooking the center of our nation's secular life....A symbol that carries with it a constant reminder of our moral obligations."

Bush, an active Episcopalian, reported how the cathedral had been an important personal inspiration to his family, and he called upon the nation to contemplate the physical beauty of the cathedral that attests to the "invisible hand of God in the visible handiwork of man."

"From where we now stand, the rose window high above seems black and formless," Bush told the gathering. "But when we enter, we see it backlit by the sun; it dazzles in astonishing splendor. And it reminds us that--without faith--we, too, are but stained-glass windows in the dark."

Services touch soul of America

Bush said that the history of the cathedral was interwoven with the history of the country. He recounted numerous occasions when it had provided a space to grieve, to celebrate, and to express concern. He noted that the funerals of Presidents Harry Truman and Dwight Eisenhower and Vice-President Hubert Humphrey were held there--that Helen Keller, Admiral George Dewey, and President Woodrow Wilson are buried in the cathedral.

Bush recalled a litany of cathedral services that touched the soul of America--a service of thanksgiving when American hostages were freed

from Iranian captivity, a memorial for victims of the American embassy bombing in Beirut, a service of reflection on the 40th anniversary of Hiroshima, "and even now, prayers for our brave young servicemen and women in the harsh, distant desert."

The president said that the nation should pledge itself to a new vision inspired by the words spoken from the pulpit of the cathedral by the late Rev. Martin Luther King, Jr., just three days before his death. "He said, 'We will bring about a new day of justice and brotherhood and peace. And on that day, morning stars will sing together and sons of God will shout for joy,'" according to Bush.

In an echo of Roosevelt's charge during the cornerstone ceremony, Bush concluded his remarks with the exclamation, "God speed the work completed this noon, and the new work yet to begin."

The ceremony marking the completion of the cathedral was part worship service, part state occasion. The cover of the program portrayed the American flag, and inside the print in red, white, and blue included "Prayers for Our Nation and People." A U.S. Marine band played several patriotic tunes, and even Barbara Bush wore a red and white dress with a navy blue blazer.

In introducing Bush, Episcopal Church Presiding Bishop Edmond L. Browning reminded the congregation of the sweeping changes in America since the cornerstone was laid. He pointed out that an evolving religious pluralism has made it possible for an Episcopal cathedral to be considered a "house of prayer for all people."

"I doubt if [the founders of the United States] had any idea how diverse we would become," Browning said. "Some of them would have been thoroughly dismayed at the thought. A Christian nation was a concept that made sense to them in a way that our understanding of religious pluralism makes impossible for us."

"We value diversity as a sign of the multiplicity of God's creation," Browning continued. "They spoke of a melting pot. We think in terms of a salad bowl."

Many features of the cathedral reflect American history, including two porticoes devoted, not to saints, but to Presidents Washington and Lincoln. The nave boasts two rows of stained-glass windows--one depicting stories from the Bible and the other depicting events in U.S. history.

The cathedral is as long as two football fields, weighs 300 million pounds, seats 4,000 people, and contains more than 200 stained-glass windows--one with a piece of moon rock embedded in the glass--hundreds of gargoyles and angels. The church is built of Indiana limestone in the traditional stone-on-stone method of the medieval cathedral builders. The walls have no steel reinforcement, but are supported by stone buttresses.

History in the making

"It was thrilling to be here to see it finished," said Elizabeth Gleason, who lingered long after the ceremony ended. Gleason, an Episcopalian from Charlottesville, Virginia, reminisced with delight about her memories. "The

first time I saw the cathedral was in the 1930s when I was 14 years old."

"I've always had a soft spot for the cathedral because we used to play hide-and-seek in the gardens when I was in high school," said Kate Wichman, who rode her motorcycle 45 minutes from her home in suburban Maryland to attend the ceremony.

"It sent goose bumps all up and down my body," gushed Susan Rapids, a Roman Catholic from a nearby town in Virginia. Even though Rapids didn't have a long association with the cathedral, she said that the completion ceremony had "a sense of grandeur. This was history in the making, and I'm proud to be a part of it."

As the crowd dispersed, 83-year-old Carlos van Leer--who describes himself as "the only official jester in the Episcopal Church"--sang ditties he wrote for the occasion, and adorned the cathedral grounds with a dash of medieval humor.

Shortage of funds threatened completion

At several points in the long and rocky struggle to complete the cathedral a shortage of funds threatened its completion. "Many times I thought we would never survive--we'd never live to see the cathedral finished," said fifth-generation stone carver Vincent Palumbo.

In 1977 work on the building was halted indefinitely when the cathedral faced a \$10.7 million debt. Bishop John T. Walker, Episcopal bishop of Washington from 1977 to 1989, helped raise enough money to repay the debt and keep the project alive. However, Walker warned the cathedral's sponsors that they should not allow it to become an "anachronism, a museum piece, a stop on a tour of the capital city."

Although Walker died unexpectedly on the eve of the final year of its construction, his vision of an expanded mission for the cathedral continued to drive the project toward completion. "John Walker rekindled the vision of those who gathered when the first stone was laid," said Browning at the completion ceremony.

"Our challenge is no longer how do you build a great cathedral; it's how do you *be* one," said the Rev. Leonard Freeman, canon at the cathedral.

First service in completed cathedral opens new era

As the first rays of morning light bathed the pinnacles of the newly completed cathedral, preparations were already underway for the consecration service. Gone were the network television crews, helicopters circling above, and the secret service that had stirred excitement on the previous day.

More than 4,000 faithful gathered for a dignified service that crowned an 83-year construction effort, and would usher in a new era of mission for the cathedral. The sound of organ, trumpet, and drums pierced the hushed sanctuary as Presiding Bishop Edmond L. Browning prepared to dedicate the Cathedral of Saint Peter and Saint Paul.

As he entered the cathedral, Browning read an inscription on the namestone, thanking "friends more numerous than stones in the walls, who

shared the vision of building this house of prayer for all people."

In his final sermon as cathedral provost, the Very Rev. Charles Perry challenged the congregation to remember the purpose of the cathedral: "This particular holy place helps keep life in perspective. Here we feel in its vast proportions the majesty of God and the smallness of humankind."

Perry, who will become dean of the Church Divinity School of the Pacific, noted that the temptation throughout history to identify God's presence with a particular space or place has led to idolatry and religious chauvinism. "It is only a few steps from 'God dwells here' to 'this is God's holy place' to 'this is the very center of the world' to holy wars," he said.

Perry challenged the faithful to recall another theme in the New Testament "which locates the Holy Spirit in the human heart and not in the temple 'made with human hands.'" He asserted that the identification of God with a place, and the inner presence of God are ideas that "exist in tension."

Yet Perry said that "we do not have to choose between holy places and holy people," if we remember that the cathedral is "not to be venerated, but it helps to form and sustain us."

At the conclusion of the service marking a new beginning, the congregation prayed that God "would send us out to do the work you have given us to do."

On the lawn and the gardens surrounding the newly consecrated cathedral, families lingered in conversation sharing the excitement of three days. Many took photographs to prove they had participated in history. "After all, it is not every day they finish a cathedral," said one bystander. For three hours the bells in the great tower of the cathedral pealed out a celebration over the city, marking the end of one era and the beginning of another.

90258

Browning calls for creative solutions to Gulf crisis, reexamination of national priorities

NEW YORK, Oct. 5--In a statement addressed to 2.5 million Episcopalians, Presiding Bishop Edmond L. Browning today urged them to support a peaceful solution to the Persian Gulf crisis in spite of an atmosphere of increasing tension, stereotyping, and misplaced national priorities. (See full text of the statement in the Newsfeatures section.)

"In spite of the near unanimity of the United Nations in confronting the crisis, the time is fraught with danger," Browning said. "Lines have been drawn in the desert sands. Huge armies and armadas, led by those of our own country, face each other with the promise of unimaginable destruction and havoc." He said that he had "felt the pain and anguish that this crisis has wrought," and that an apparent stalemate in diplomatic efforts to solve the

crisis meant that he "had to speak out."

Browning said that he would convey today's message to all the bishops of the church, to the peace and justice network within the church, and to President George Bush, also an active Episcopalian.

In the statement, Browning warned that "we not demonize, stereotype, or oversimplify" in assessments of the Iraqi people or of the broader issues that underlie the problems in the Middle East. "This is not a time for propaganda but for sober truth," he said.

Browning demanded that Americans "examine our national priorities and addiction to unnecessary consumption" as they consider why the United States has unleashed "the greatest military force since the Vietnam War." He asked whether "the reason is primarily economic, having to do with unimpeded access to oil."

Browning urged Episcopalians to support "cooperative and peaceful solutions to the crisis....Resist the misplaced national pride that refuses to recognize the face of Christ in your brother and sister in Iraq and the Middle East."

90259

Texas cathedral surrenders status in dispute over property and theology

by Stephen Weston

In a continuing struggle over practical and doctrinal issues, the cathedral of a prominent traditionalist diocese has broken ranks with its bishop, voting to voluntarily give up its cathedral designation and return to parish status.

By a 10-5 vote on October 6, the vestry of All Saints Cathedral in the Diocese of Fort Worth asked Bishop Clarence C. Pope, Jr., to find a parish more suited to the expressed ideals of the Episcopal Synod of America (ESA), which Pope heads. The majority of the cathedral vestry and its dean, the Very Rev. William Nix, Jr., do not share the ESA's attempts to distance itself from what it perceives as liberal trends in the Episcopal Church.

At issue is the disposition of church property in the event that the ESA separates itself from the Episcopal Church. A diocesan canon introduced by Pope at the diocesan convention a year ago attempted to deny any claim held by the Episcopal Church in the USA to church property.

To protect the real and personal property of All Saints, the vestry voted unanimously in early August to insert new wording from the canon of the national church into the articles of agreement between the cathedral and the diocese. The addendum stated that, in the event the diocese separates from

the Episcopal Church, All Saints' property would be held in trust by the national church.

Responding in a communication to individual vestry members, Pope requested that the title to property addendum be eliminated. The vestry refused, and asked that Pope find a more suitable location for the cathedral within 12 months.

Nix said the action to dissolve the cathedral status following Pope's rejection of the property addendum was not designed to embarrass him. "We intended to sign it by October 1 so we would not be in limbo at convention," Nix said.

Pope said he accepted the vestry's decision "with a heavy heart."

Nix said he has been under significant pressure to conform to Pope's ESA perspective, one that "blocked free and open debate" on the issues. Vestry action "will now relieve this parish from being the flagship most of us don't support. It will free the bishop to select the church he wants. We want to get back to the mission and ministry of the parish."

While the possibility of an ESA exodus from the Episcopal Church precipitated vestry action, Nix said the issue has greater importance "because parishioners are the legal agents of the church property." He also personally felt his vows to uphold the doctrine, discipline, and worship of the Episcopal Church were at stake.

"I can't be part of any action of a parish or diocese that wilfully conflicts with the constitution and canons of the Episcopal Church," Nix said. "I see it as no less an important issue than that. I am convinced that is the representative view of the congregation. If rupture comes, we don't want to be a part of that."

"We will take the legal steps to see that our parish and property are not taken along," Nix said. "This is a very painful, exhausting experience. We are all still numb. No one is happy about this, but there is a sense of relief. We have been living in this tension for two years."

--Stephen Weston is canon for communication and program for the Diocese of Dallas.

90260

Florida bishop plans to introduce canon prohibiting ordination of homosexuals

A week after he returned from the recent meeting of the House of Bishops in Washington, Bishop John Howe of Central Florida announced his intention to take the issue of ordaining homosexuals to next year's General Convention.

In an open letter to his diocese, Howe said the House of Bishops "settled nothing." He announced plans to submit a resolution to turn a 1979 General Convention resolution declaring that it is "not appropriate for this church to ordain a practicing homosexual" into a canon law of the church.

"It is my hope that in so doing we can once again make it very clear that we do believe the Holy Scriptures to be the Word of God, that we understand them to speak very clearly regarding our sexual behavior, especially for those in Christian leadership, and with God's help we do intend to pattern our lives and our ministry accordingly," Howe wrote in his September 26 letter, which was published on the front page of the October issue of the diocesan newspaper, the *Central Florida Episcopalian*.

Howe's resolution will seek to insert in Title III Canon 8 a new sentence: "It is not permitted to ordain any person advocating or engaging in, willfully and habitually, homosexual relations or heterosexual relations outside of marriage."

The change is necessary, Howe contends, because the 80-76 vote by the House of Bishops to "disassociate" itself from last December's ordination of a noncelibate homosexual by the bishop of Newark didn't settle the issue. Howe pointed out that "the vote can be interpreted in a variety of ways since technically it was a vote to 'affirm and support' the statement issued on February 20th by the Presiding Bishop and his Council of Advice."

While some said that the action was redundant, others "saw the vote as indicative of the unwillingness of nearly half the bishops of this church to declare homosexual activity a lifestyle that cannot be commended as 'a wholesome example to the flock,'" Howe said.

90261

Traditionalist summit lays plans for impact at General Convention

by Jerry Hames

Traditionalists in the Episcopal Church will join forces at General Convention next July to fight any move to permit the ordination of openly gay and lesbian priests, to oppose the blessing of same-sex unions, and to speak out against the use of inclusive language in liturgical texts.

That is the strategy emerging from a summit meeting, September 28-30, in Washington, D.C., of leaders from three traditionalist organizations convened by the Prayer Book Society (PBS). "We came together to find areas of agreement, to reach a common attitude," said Bishop Clarence Haden, retired bishop of Northern California and patron of the society. John Ott, Jr., executive director of PBS, said the society planned its conference in

anticipation of General Convention. "This time we called it a leadership conference and sought international representation," he said. About 100 attended the conference.

Ott said the groups came together in "a spirit of cooperation" to develop "interim events" leading up to General Convention, but he would not offer specific plans until they had been endorsed by the board of Episcopalians United for Revelation, Renewal, and Reformation at a December meeting.

Leaders from Episcopalians United and the Episcopal Synod of America--joined by representatives from fraternal organizations in Canada, Australia, and England--shared the speakers' platform with officials from the PBS.

Haden said traditionalist groups must band together in order to have a significant impact on General Convention, but the Rev. Todd Wetzel, executive director of Episcopalians United, discounted any suggestion that his organization would accept a merger with a larger organization. "We are seeking areas of agreement so that we can make a bigger impact than we would separately," he said.

Wetzel said he expected a "substantive battle" at General Convention over the supplemental liturgical texts because they are being more radically revised than originally anticipated. Haden said the texts are heretical and pantheistic. "It says nothing of God the Father, the Son, and the Holy Spirit. It is full of liberation theology and the theology of the feminists," he contended.

--Jerry Hames is editor of Episcopal Life.

90262

Korean Anglicans celebrate centennial, pledging to work for unification

by Margaret Larom

The Anglican Church in Korea celebrated its centennial, September 24-30, with a keen awareness that it serves a divided nation and with a pledge to work toward reunification and reconciliation between north and south.

There were many heartbreaking as well as joyous moments, visitors reported. The most moving event was the Service of Prayer for Reunification on Saturday afternoon, right beside the barbed wire of the Demilitarized Zone on the Imjin River. Emotion ran deep in the crowd of 2,000 as it witnessed to the tragedy of 45 years of separation. It is estimated that 10 million people have been separated from families and friends by this border that has been absolutely sealed, permitting no mail, telephone calls, or

visits in two generations.

As military trucks rumbled back and forth, and the archbishop of Canterbury, the primate of Japan, and other foreign dignitaries looked on, the simple service proceeded under the guidance of the three Korean bishops. Participants were overcome by emotion. A lay reader wept as she quoted from Ezekiel, and a Korean priest from America prayed with tears streaming down his cheeks; he broke down in sobs when he was finished.

The Rt. Rev. Simon Kim, bishop of Seoul and chairman of the National Synod, had already declared that during its centennial year the church would work for reunification and reconciliation.

"Our country has been divided north and south since the end of World War II," Kim said. "During the past 45 years both governments continuously have developed the tension and conflict. I am sure that this situation is the great obstacle to proclaiming the Gospel in this country. Therefore, we believe the first duty of church mission and all national affairs is toward reunification and reconciliation between north and south. Our centennial slogan is 'Jesus Christ is the life of our nation.'"

Repentance and reflection

Repentance and reflection were keystones of the centennial planning process, Kim emphasized, with renewal and decision serving as the focus of the second century of mission.

One of the days during the week of centennial activities was devoted to memorializing the Korean martyrs. A monument was unveiled at the cathedral in Seoul, whose doors still bear bullet holes from June 1950, when a number of diocesan workers and priests, including missionaries, were killed.

The Great Memorial Mass on Sunday at the Olympic Gymnasium, attended by 10,000 people, was "supremely well organized," according to the Rev. J. Patrick Mauney, who represented the presiding bishop on behalf of the Episcopal Church. The "superb" liturgy was enhanced by 25 to 30 musicians playing ancient Korean instruments. Every priest received a specially made silk stole, and there were many other touches demonstrating the tremendous care taken with the event.

Archbishop of Canterbury Robert Runcie preached and used the occasion to announce that the Anglican Church in Korea is near full autonomy status. Although some work still needs to be done on the proposed constitution, he said he was "fully confident" that autonomy would happen soon. In another emotional moment, he invited Bishop Kim, as chairman of the National Synod, to the next Primates Meeting, scheduled for April in Belfast.

The Anglican Church in Korea has been under the metropolitan authority of Canterbury since the mission started, but for the past three years a Council of Advice, composed of representatives from fellow communions, has been working to help the Korean Church achieve autonomy. These communions are the Nippon Seikokai, the church in Japan, which recently celebrated its centennial; the Episcopal Church in the USA, and the Anglican Churches of England, Australia and Canada.

Missionaries respected Korean culture

The Anglican work in Korea began at the end of the 19th century, with an emphasis on mission through medical care and education. "From the beginning," according to a brief history prepared by the Centennial Planning Committee, the missionaries "tried to understand Korean culture and to respect Korean feeling and so celebrated the mass in the Korean language, sang the hymns in ballad melody, and built the church buildings according to the traditional building style."

However, mission activity began to shrink because of the Japanese occupation (which began with an invasion in 1910 and lasted for 36 years). In 1941, the Japanese government drove out all the missionaries. They returned after Korea's liberation and tried to recover church mission activity, but the Korean civil war broke out in 1950. A bishop, some priests, nuns, and church leaders were arrested and martyred, and all the mission activities, education, and medical care were stopped.

Nevertheless, the church struggled to recover from damages of the civil war and began new mission activity in industrial and mining areas. Since 1980, the church has focused on running institutions for the poor.

Plans for the future include publishing some books on the history of the church and revising the Book of Common Prayer and hymnal, in addition to the work toward reunification and reconciliation.

--Margaret Larom is information officer for the World Mission Unit of the Episcopal Church.

90263

Coalition of small churches seeks to invigorate social justice ministry

by Ariel Miller

A grass-roots coalition of small churches has the potential to breathe new life into the social justice ministry of the Episcopal Church, according to observers of the recent Synagogy Conference, September 13-16, in Cincinnati.

The conference, which derived its name from a Greek word meaning "learning with," sought to share information among small churches and sparked efforts to break through what participants perceived as years of isolation and neglect on the part of the denomination.

"These are people in the trenches," said the Rev. Archie Stapleton of Tennessee, an organizer of the conference that drew 90 delegates representing Native American, Anglo, Appalachian, African-American and

Hispanic ministries from some 25 dioceses, cluster ministries, and special ethnic constituencies.

Stapleton said that the guiding principle of the Synagogy Conference was "a vision of a radical discipleship based on social justice mission and ministry."

Delegates to the Synagogy Conference revealed the potency with which small churches are responding to ethnic minorities, poor people, and special constituencies. Social justice ministries of great daring and creativity are emerging from congregations that themselves are living on the margin of subsistence.

Their very vulnerability equips many of these churches for prophetic witness. Often located in blighted communities, they share the daily reality of communities struggling to survive.

"Much of the current work involves trying to get congregations to have a sense of worth and independence, and to view their primary task as one of reaching out into their communities rather than merely getting by," reported the delegation from a rural consortium of six parishes in the Diocese of Kentucky.

Delegates soon learned that their stories put that theory into reality. In the Mission District of San Francisco, the Church of the Good Samaritan, with 80 to 100 members who are themselves refugees and immigrants, serves 5,000 people a month through a combination of a rich Latin-American liturgical life and programs including day care, English instruction, employment education for youth, and a Latino theater troupe.

Tennessee's Mid-Cumberland Mountain Ministry, rooted in four tiny Episcopal congregations, runs a school for adult basic education, an alternative program for juvenile offenders, a family violence hotline, counseling for the county's unchurched people, and a program that is renovating homes for low-income families.

Incongruent settings, similar challenges

In some cases, stories from seemingly incongruent settings disclosed similar challenges, such as the electrifying testimony of the farm-rights delegation from Oklahoma and an urban ministry team from the South Bronx. Both reported an epidemic of life-threatening and sometimes fatal conditions among their people throughout the 1980s and attributed it to the same system-wide trends.

Red lining, blight, and homelessness in urban neighborhoods are matched by rapid and arbitrary devaluation of farmers' land, foreclosure, and thousands of family farms passing into the possession of large corporations and urban banks.

Synagogy Conference participants discovered that a wide variety of congregations are fighting the same battles across an enormous geographic and cultural terrain. "It's really God versus Mammon," said the Ven. Michael Kendall, a member of the conference planning team and an archdeacon of the Diocese of New York, working with social justice ministries.

"Farmers kicked off their land and the urban homeless are up against

the same forces," Kendall said. "The church ought to be calling the system down." He suggested that one result of the Synagogy Conference might be a potent coalition between farm-rights ministries and urban ecumenical social justice coalitions.

Advocates within the church

Small congregations have a crucial role to represent communities with distinct cultural or economic needs that have been historically overlooked by the church at large.

"Indian churches had been abandoned by the Episcopal Church," said the Rev. Richard Mendez, a Shoshone who works with the mountains and deserts cluster of six Native American congregations in Utah, Nevada, Wyoming, and Idaho. "As missions, we were almost invisible," he continued.

Yet, Mendez reported that a new coalition of Indian ministries is "starting to make waves" and that grants from the national church are making it possible to build ministries responsive to Native American congregations. Similar coalitions have developed among migrant workers in upstate New York and among clergy serving working-class congregations in Kentucky.

Small congregations are also forging new models of lay-clergy partnership when they are unable to support a full-time priest. Several congregations reported that they used such situations as an opportunity to mobilize the spiritual gifts of the laity.

The Diocese of Northern Michigan, with 30 congregations and 12 full-time clergy, is teaching parishes to identify, train, and commission ministry teams of lay people from within their own membership. "Simply put," their delegation reported, "we operate on the basis that ministry in any one place is the responsibility of all the people in that place. The baptized people of God are the ministers; our job as a diocese is to support the recovery of this ministry in all its fullness."

Cluster ministries in the far West and Appalachia are taking this concept even further. *Church* is defined as the Christian community in action, not as a consecrated building with a rector in it. "Archie Stapleton's real office is his blue, beat-up pickup truck," reported the Rev. Clark Baker of the Mid-Cumberland Mountain Ministry (MCMM) in Tennessee. "One can always find him 'hanging out' at one of the restaurants around the county or at the Monteagle Truck Plaza where the waitresses and clerks are ministers of the MCMM in their own right."

'Everybody teaches everybody'

From the house churches of Navajoland to liturgies in nursing homes, campuses, and hospitals in rural Montana--worship, fellowship, and pastoral care are carried on in a variety of nontraditional settings.

"We're discovering that all the gifts for ministry exist within any given community," said the Rev. Mary Jacques of Majestic Mountains Ministry in Montana. "We look at our own community, at where we are in the present, and what our future thrust will be--go out and do our ministries, and come back and reflect. Everybody teaches everybody," she said.

Jacques expressed the essence of the Synagogy Conference--small churches have much to teach the wider church. The conference planning team listened intently to delegates, and began to plan for follow-up through General Convention resolutions, budget strategies, communications, and maintaining and expanding the network that was forged in Cincinnati.

--Ariel Miller is a freelance writer and correspondent for Interchange, the newspaper for the Diocese of Southern Ohio.

90264

Diocese of Alaska elects its first American Indian bishop

by Owanah Anderson

For the second time in a year, Native American Episcopalians have reached into their ranks to elect a diocesan bishop.

On October 6, the Rev. Steven Charleston, a 41-year-old Oklahoma-born Choctaw, was elected the sixth bishop of Alaska on the first ballot at the diocesan convention near Anchorage. A year ago the Rev. Steven Plummer was elected bishop of Navajoland. Both are the first Native Americans to lead their dioceses.

"More people from the Yukon villages came to the convention than before--and more participated," said the Rev. Norman Nauska, a Tlinkit who serves as part-time vicar of a small parish near Anchorage. Many of the villagers who live along the Yukon River and its tributaries are Episcopalians as the result of a mission to native peoples that began before the Alaska gold rush. Approximately half of the communicants in the enormous diocese are American Indians and Eskimos.

Nauska said the convention was "electric," adding, "There were three powerful candidates, and there was a lot of prayer. People were quiet before they voted; you could just tell they were praying. Then, when the vote was announced, there was lots of cheering, applause, and 'Praise the Lord.'"

When asked what characteristics of the bishop-elect appealed to him personally, Nauska said, "It's his spirituality, his personal knowledge of Jesus, his wit, his sense of presence."

For the past six years Charleston has been director of cross-cultural studies at Luther Northwestern Seminary in St. Paul, Minnesota, and priest-in-charge at Holy Trinity/St. Anskar Parish in Minneapolis.

"When I went to Episcopal Divinity School in 1973, I was one of only four Indian people at a mainline seminary anywhere in the United States," Charleston said in an interview. "And I felt like it. But the struggle to understand if I could be both Indian and Christian was the start of my whole

life as a Christian person."

Charleston was originator of the Native American curriculum resource *In the Spirit of the Circle* released last year. He said he expects to learn more about the indigenous training programs that the Maori Church in New Zealand has initiated. "The key, I believe, is ongoing training and support systems. Any person called to ministry deserves our very best efforts in training and continuing education."

The bishop-elect has been outspoken on a number of issues. He has said that the church's role as an advocate for economic justice for all peoples is "Gospel clear." Racism, world hunger, drug exploitation, environmental destruction, and violence are realities that "grow from a human family where some people live in luxury while others starve. In response, the call of Christ to feed the hungry, clothe the naked, and care for the oppressed lifts us up as Christians and compels us to act. Our role is prophetic. We must be the conscience of the nations."

Charleston added, "One of the great gifts of Native people to the church is this theology: You cannot abuse nature and care for people at the same time. One cancels the other out. The question of preserving both land and people is not environmental; it is profoundly spiritual."

The consecration is set for March 23, 1991.

The other candidates were the Rev. Bruce Caldwell, vicar of St. Stephen's Church in Fort Yukon, and the Rev. Charles Eddy, priest-in-charge of St. Mary's in Anchorage. The Rev. Gregg Riley of Iowa was nominated from the floor.

--Owanah Anderson is staff officer for Indian Ministries of the Episcopal Church.

90265

New York church will challenge landmark restriction in nation's highest court

by Roger Gaess

St. Bartholomew's Episcopal Church in New York will appeal the recent federal court decision upholding a landmark designation that the parish argues limits its religious freedom and property rights. The case is drawing national attention--especially among other landmark churches seeking development options--as the Manhattan church prepares to carry its challenge to the U.S. Supreme Court.

St. Bartholomew's sought permission to demolish its landmark Community House, a terraced seven-story structure on Park Avenue, so that

a 47-story office tower could be constructed on the site. The rector and vestry maintain that revenues from the commercial high-rise would provide the only reasonable means of adequately funding the church's future ministry in the light of economic realities.

The unanimous September 12 judgment of the Second Circuit Court of Appeals affirmed a lower court finding that the New York City landmarks law "did not violate" the "church's First Amendment right to the free exercise of religion or its Fifth Amendment right against government takings of property without just compensation."

The chairwoman of the city's Landmarks Preservation Commission, Laurie Beckelman, hailed the judges' attempt to find the proper balance between private-ownership rights and public benefits. She characterized the court's ruling as an affirmation of "the absolute power" of the commission "to designate and regulate religious properties as landmarks." She was referring to the commission's option of prohibiting the alteration or demolition of any building designated as a landmark.

A broad coalition of religious and civil liberties groups filed *amici curiae* (friends of the court) briefs in behalf of St. Bartholomew's. These included the National Council of Churches, the New York Board of Rabbis, the Roman Catholic Archdiocese of New York, and Americans United for the Separation of Church and State. "They're supporting us because they know that if their buildings are also frozen in place and cannot be enlarged or replaced, then they're stuck with what you'd have to call 'white elephant churches,'" said Fletcher Hodges, St. Bartholomew's senior warden and chairman of its vestry.

On three occasions from 1984 to 1986, the Landmarks Commission denied St. Bartholomew's request for permission to demolish its Community House, which adjoins the parish's main house of worship. The church has waged a protracted legal battle to have those rulings overturned.

Judge Ralph Winter, in setting forth the appellate court decision, said that St. Bartholomew's Church had failed to prove it can no longer carry out its religious and charitable mission in its existing facilities. While acknowledging that "the landmarks law has drastically restricted the church's ability to raise revenues...because the Community House is on land that would be extremely valuable if put to commercial uses," Winter upheld the constitutionality of the land-use regulation on the grounds that it did not impair "the continued operation of the property in its originally expected use."

"We were in a financial bind," Hodges countered. "The development of our property is a key to our survival over the long term," he said, alluding to the demands imposed by inflation, maintenance, and eroding financial support as more of the church's parishioners move out of the neighborhood's commercial high-rise environment.

The rector and vestry of St. Bartholomew's have also argued that the landmark designation undercuts their desire to expand the church's mission to the present lower-income populations of New York. As part of its community ministry program, the church currently provides food, clothing,

and shelter to 10 homeless persons on a nightly basis.

Support for the construction of a skyscraper on church property has not been unanimous within the parish. Joyce Matz, the spokeswoman for a small but vocal group known as the Committee to Oppose the Sale of St. Bartholomew's Church, said its members were "very pleased" by the court's ruling and they hoped the rector and vestry would not appeal the decision. "They have spent enormous church funds on this legal battle to demolish this great landmark," Matz said, "money that could better have been spent in human services or in preserving and restoring the landmark itself."

The Byzantine-style St. Bartholomew's Church and Community House were designated as landmarks in 1967 and cited for their "historical and aesthetic interest and value as part of the development, heritage, and cultural characteristics of New York City."

Of the 600 landmarked sites in New York City, over 15 percent are religious properties, and more than 5 percent are Episcopal churches.

--Roger Gaess is communication assistant with Episcopal News Service.



news briefs

90266

Religious-labor coalition urges Salvadoran talks

U.S. religious and labor leaders have called on the Congress and the Bush administration to "end U.S. support for the war in El Salvador and to do everything possible to promote efforts to achieve a just and lasting peace." The joint appeal, issued by leaders of 40 religious denominations and 20 national and international unions, comes as the Senate prepares to consider cutting U.S. military aid to El Salvador in half. A similar measure received House of Representatives approval in June. The statement, titled "Let Justice Be Reborn in El Salvador," also called for United Nations mediation efforts to resolve the country's 10-year civil war and "for an immediate end to human rights abuses and for guarantees of religious and workers' rights" in El Salvador. Signers of the appeal included the Most Rev. Edmond Browning, presiding bishop of the Episcopal Church, as well as the presidents of the United Methodist Council of Bishops, the Union of American Hebrew Congregations, and the Leadership Conference of Women Religious, the umbrella organization of U.S. Roman Catholic nuns.

World student assembly decries 1492 'invasion'

The World Student Christian Federation (WSCF), adding its voice to a growing chorus of voices in other religious bodies, has condemned the "expansionism and hegemonic aspirations" that marked the arrival of Christopher Columbus in the Americas nearly 500 years ago. A WSCF resolution urged ecumenical awareness of Christian participation in an "invasion" that precipitated "multiple forms of oppression" against both the indigenous American population and African Americans. The federation, which includes voting representatives from about 65 countries, met September 5-15 in Chantilly, France. There is currently no North American representation in the Geneva-based organization.

New NC-17 film designation called 'ill-advised'

Communications officers of the National Council of Churches (NCC) and the U.S. Catholic Conference (USCC) have characterized the revised rating system of the Motion Picture Association of America (MPAA) as

"arrogant and ill-advised." Dr. Beverly Chain and Bishop Edward O'Donnell, chairpersons of the NCC Communications Unit and the USCC Committee on Communication, respectively, charged in a joint statement that "in replacing its X category with the designation of NC-17, the Motion Picture Association of America has caved in to the commercial interests of those who are attempting to get sexually exploitative material into general theatrical release." Over 30 film directors had called in July for a restructuring of the MPAA's rating system, which, they said, resulted in "de facto censorship." Although the NC-17 designation, like its X forerunner, prohibits admittance to persons under the age of 17, Chain and O'Donnell urged newspapers and magazines to refuse advertising for NC-17 films because, Chain said, the new rating "will mislead parents into thinking that these films are suitable for showing at neighborhood theaters and shopping malls."

Australian archbishop decries plans to ordain women

Anglican Archbishop Donald Robinson of Sydney, Australia, has urged Bishop Owen Dowling of Canberra and Goulburn not to proceed with his plans to ordain women as priests next February. Such a move, Robinson said, would be "a departure from the tradition received from the apostles and maintained by the church from the beginning." Robinson also argued that Dowling's plans would be at variance with "constitutional validity" as defined by both the Australian Anglican General Synod and Appellate Tribunal.

Province IX region convenes assembly

ARENSA, the Spanish acronym for Regional Episcopal Association of Northern South America, one of the four regions of the Episcopal Church's Province IX, held its first assembly in five years, September 5-6, in Quito, Ecuador. Delegates representing the dioceses of Venezuela, Colombia, Central Ecuador, and Littoral Ecuador pledged to renew regional cooperation and to work toward becoming an autonomous province within the Anglican Communion. The assembly also addressed a letter to Presiding Bishop Edmond Browning of the Episcopal Church, charging that the Episcopal Synod of America had intruded "in the internal affairs of the church in the area, especially in the diocese of Colombia." Bishop Bernardo Merino of Colombia was unanimously elected ARENSA's president.

Pope issues guidelines for Roman Catholic universities

Pope John Paul II has issued a document enjoining Roman Catholic universities to fortify their religious identity. At the same time, the 12,000-word document, known as the Apostolic Constitution on Catholic Universities, acknowledges the need for autonomy and academic latitude on the part of the 935 Roman Catholic colleges and universities throughout the world. While calling on Roman Catholic university theologians to comply with church teachings, the Apostolic Constitution permits national bishops' conferences and school officials to work together to interpret the document's guidelines according to regional conditions. U.S. Roman Catholic educators

have reportedly welcomed the document, made public September 25, preferring it to a 1985 draft that designated local bishops as the paramount arbiters of a university's Roman Catholic character. In recent years, a number of the 230 U.S. Roman Catholic universities have transferred governance to lay boards of directors, in part to meet state funding requirements.

Another Anglican bishop in Kenya expresses fears

Kenyan Anglican Bishop Henry Okullu, a pro-democracy activist and a colleague of the late Bishop Alexander 'Muge, recently expressed fears that his life may be in danger. Okullu said he has been shadowed by government security personnel ever since the mysterious car crash that took 'Muge's life. In a related incident, Archbishop Benjamin Kahihia, head of a faction of the Independent Pentecostal Church of Africa, said his group had withdrawn from the National Council of Churches of Kenya because he and his followers do not want "to be associated with any organization trying to destabilize the country." Kahihia had earlier voiced "confidence and faith" in Kenyan President Daniel arap Moi, who has steadfastly defended his maintenance of one-party rule.

Soviets enact religious freedom law

The Soviet legislature has overwhelmingly passed a religious freedom law guaranteeing Soviet citizens the right to worship, study, assemble, and proselytize in accordance with their religious beliefs. The Freedom of Conscience and Religious Organizations legislation, enacted by the Supreme Soviet on September 26, codifies a number of practices that have enjoyed de facto standing since the advent of glasnost. The statute mandates that the Soviet government be a neutral observer on the issue of theism and atheism, thus further limiting the social influence of the Communist party, which still promotes the doctrine of atheism. Several related issues, such as church taxation and religious education in public schools, have drawn heated debate within the Supreme Soviet and are being further considered in one of its legislative committees. Individual Soviet republics are soon slated to consider similar religious freedom measures, many of which are reportedly more liberal than the new Soviet law. The Russian Republic is, for instance, said to be drafting a law calling for the study of comparative religion in public schools.

Statement claims anti-Semitic traditions in Catholicism

A Vatican commission and a prominent international Jewish body have issued a joint statement acknowledging that "certain traditions of Catholic thought, teaching, preaching, and practice in the Middle Ages contributed to the creation of anti-Semitism in western society." The statement of the International Jewish Committee on Interreligious Consultations and the Vatican Commission for Religious Relations with the Jews also noted that "in modern times" a number of Roman Catholics have reacted with apparent

indifference to anti-Jewish trends. The two groups, meeting in Prague, September 3-6, called for the formation of Roman Catholic-Jewish commissions throughout Eastern Europe to monitor instances of anti-Semitism. Archbishop Edward Cassidy, chairman of the Vatican commission, said that the effectiveness of the joint recommendations will largely depend on their degree of grassroots acceptance. "We are not a body with any jurisdiction," Cassidy said.

RC-Orthodox talks on Ukrainian Catholics break off

Discussions in Moscow have broken off between Russian [Eastern] Orthodox and Roman Catholic representatives on the question of the Ukrainian [Roman] Catholic Church. Vatican spokesperson Jaoquin Navarro said a major cause of the impasse, thought to be temporary, was the inability to agree on which church buildings would be held by the Orthodox bishops in Lvov and Ivano-Frankovsk. After the Ukrainian [Roman] Catholic Church was absorbed into the Russian Orthodox Church in 1946, Ukrainian Roman Catholicism was forced to go underground. Although its legality was recently reaffirmed, sorting out conflicting Orthodox and Roman Catholic claims has been difficult. Ukrainian Roman Catholicism took shape in the 16th century when a number of formerly Orthodox people and parishes entered into communion with the church in Rome.

Lamb Song, a children's magazine, seeks submissions

Submissions are now being accepted for the first issue of *Lamb Song*, a monthly magazine for Episcopalian and Roman Catholic children aged 2 to 12. *Lamb Song* will celebrate the religious faith and spiritual expression of children, and 70 percent of the magazine will comprise work by children: stories, poems, prayers, a letter to God, and black-and-white drawings. Adult submissions are also encouraged, such as childhood recollections, short stories (200 words), poems, prayers, and puzzles. Manuscripts should be submitted on 8 1/2" x 11" or smaller paper, with a self-addressed, stamped envelope for the return of unused material. All submissions should be sent to Sally Young Eslinger, Editor, *Lamb Song*, P.O. Box 133, Danville, KY 40423-0133. The first issue is slated for March 1991, and the yearly subscription rate is \$12 (\$15 for Canada and overseas).

Clarification: Pastoral letters or statements?

An error in the headlines of the Newsfeatures section of the September 26 ENS packet covering the 1990 interim meeting of the House of Bishops requires correction. Although our headlines reported that the House of Bishops had adopted two "pastoral statements," astute readers pointed out that, as the news article said, the House had adopted a "pastoral letter" on evangelism, a canonical designation that requires reading in each parish in the Episcopal Church. The House of Bishops also adopted a "statement" on homosexuality, which is a 'mind of the House,' but not canonically required to be read in each parish. As far as we know, there 'ain't no such animal' as

a "pastoral statement" (our term in the headline) in the canons of the Episcopal Church, and the ENS did not intend to create one.

Additionally, ENS neglected to provide the text of a "statement" on the Persian Gulf crisis in the packet. We include the text in the Newsfeatures section of this mailing.

PEOPLE

The Rev. William Winterrowd, 52, was elected ninth bishop of Colorado on the fourth ballot of a special diocesan convention in Denver on September 29. The bishop-elect, a native of Shreveport, Louisiana, is currently rector of the Church of St. James the Less in Scarsdale, New York. Winterrowd is also president of the Episcopal Family Network, and has been a national leader in the care of distressed clergy and their families. He succeeds the Rt. Rev. William Frey, who last year became the dean of a seminary in Ambridge, Pennsylvania, after 17 years as Colorado's diocesan bishop. Winterrowd's consecration is scheduled for January 19, 1991, pending the necessary consents.

The Rt. Rev. Robert Gibson, Jr., the retired 10th bishop of Virginia, died in Richmond of a heart attack on September 21, shortly after returning home from the House of Bishops meeting in Washington. Bishop Gibson, 83, formerly vice-president of the House of Bishops and chairman of Province III, had retired as bishop of Virginia in 1974. He was installed as Virginia's diocesan bishop in 1960, after serving as suffragan bishop and bishop coadjutor in the diocese. Gibson was a prominent figure in the ecumenical movement, chairing the Consultation on Church Union in the mid-1960s, and was an advocate of the full participation of women in the church. He had maintained an active diocesan and parish life following his retirement.

The Rev. Sanford Garner took up his position as interim provost of the Washington National Cathedral on October 1. The interim post is intended to facilitate the transition from Provost Charles Perry's 12-year tenure to the naming of a new dean. Perry recently became president and dean of the Church Divinity School of the Pacific in Berkeley, California. Garner has 38 years of ministry experience, the last 17 as rector of Christ Church in Georgetown, D.C. He also served parishes in Tennessee and Wisconsin.

The Rev. Imelda Padasdao was ordained the first woman Philippine priest in the Anglican Communion on October 7 during a ceremony at St. Andrew's Cathedral in Honolulu, Hawaii. She will serve at St. Paul's in Honolulu, where she has been deacon for the past four years. She also holds a post with the state's Department of Hawaiian Homelands, and was elected deputy convener of the Philippine convocation at the recent Episcopal Asiamerica Ministry Consultation.

Stefanie Reponen recently assumed her post as the first executive director of the American Friends of the Episcopal Diocese of Jerusalem. Reponen had formerly been the outreach director of a nationwide program for youth at risk. The American Friends, based in Alexandria, Virginia, provides financial support to the Anglican Church in Jerusalem and informs Americans about the church's 32 service institutions that minister in 27 parishes. It was established by Presiding Bishop Edmond Browning in 1988.



news features

90267

Rhode Island clergy listen to the voices of gay and lesbian Episcopalians

by Jan Nunley

The ground rules were firm, and from the top: strict confidentiality--no names leave the room, so that everyone present could speak freely.

Those were the conditions for everyone attending the Diocese of Rhode Island's clericus on sexuality, called by Bishop George Hunt as a response to the mandate of General Convention that the church hear the stories of lesbians and gays. Some 60 members of the Ocean State's clergy gathered in Providence, September 13, to hear from experts in psychology and Christian ethics and from lesbian, gay, and heterosexual clergy and lay people.

Moderator Cooper Thompson, who described himself as a "trainer on forms of oppression" and coordinator of the Massachusetts-based Campaign to End Homophobia, set out the guidelines: Agree to disagree. Speak for yourself, from your own experience. Be here 100 percent. And be willing to try new ideas--"and that's not the same thing as buying the party line." With that, Thompson introduced Dr. Douglas Kimmel, a professor of psychology at City College of New York and former chair of the American Psychological Association Task Force on Lesbian and Gay Sexuality.

Kimmel began with his own story, telling of turning down a fellowship to a theological school in Chicago after a faculty member warned him of the difficulty of being openly gay in ministry. He settled on psychology instead, and added, "From what I've read about openly gay priests, the path I've chosen seems the better one."

Homosexuality is a natural variant in human behavior, asserted Kimmel. No one knows how or why it occurs, just as no one really knows what causes heterosexuality "or expertise in ballet or chess, for that matter." Sexual orientation seems to be related to a complex of factors described by psychologist John Money as a "love map"--a combination of mind and brain, hormones and experience, and their interaction, "a unique map as individual as a thumbprint" that varies from individual to individual and resists

simplistic dichotomies.

Painful feelings of isolation

Because Western society doesn't provide support and role models for people with a homosexual orientation, most are left to discover their identity on their own, according to Kimmel. He described the painful feelings of isolation experienced by many gay and lesbian people as they discover their identity: "There is a sense that there was no one like us before, and no one like us around."

The process of recognizing a same-sex orientation and disclosing it to self and others is called "coming out," and Kimmel said it's a mixed blessing. People who've come out show fewer symptoms of neurosis, a greater capacity for intimacy, and less isolation and defensiveness--but negative reactions from family, friends, co-workers, and bosses cloud the picture, so that for most lesbians and gay men the policy is "rational outness--as open as possible, as closed as necessary."

While lesbians and gays, lacking guidance or support from church and society, find themselves having to create their own roles, expectations, and divisions of labor in relationships, Kimmel found that gay and lesbian relationships were "as loving, committed, and stable as any heterosexual relationship."

Beyond control and fear

The second speaker of the morning was the Rev. Dr. Marvin Ellison, Bass Professor of Christian Ethics at Bangor Theological Seminary. Ellison is the "writing theologian" for the Presbyterian Church's Commission on Sexuality, which will make an official report to the denomination next summer.

"About sex, we Christians are rarely at our finest hour," began Ellison, pointing out that historically and at present the Body of Christ isn't comfortable with the human bodies it lives in--theologically, pastorally, spiritually, or personally.

Ellison finds three main components of the traditional Christian response to sexuality. The first is an emphasis on controlling sex as "an alien energy that must be held in check." That leads to the second component--the assumption that all legitimate sexual expression lies within the bounds of heterosexual marriage, and the third, the role of women in what Ellison called "the economy of sexual control." Christianity prefers celibacy, he claimed, but finds in male-dominant heterosexual marriage a framework for taming sexual impulses and controlling women.

Ellison said that he believes the church is called to articulate a positive, body-affirming, empowering ethic of sexuality to replace this ethic of control and fear. "The Christian life is grounded in the graciousness of God, who affirms and delights in sexuality. The church is called to become gracious in turn and agrees to live dangerously toward an impossible possibility--providing a 'free zone,' a safe space where people can experience the ability to love and be loved.

"I'm not arguing for free sex or more sex--but that we take responsibility for our own sexual feelings rather than just repress them, that we empower people to make responsible moral choices rather than just control them," said Ellison. He faulted the church for placing more emphasis on the form of relationships than their substance.

"People who give the appearance of moral propriety literally get away with murder," Ellison told the group. "We're killing ourselves with our concern for respectability, fixating on whether loving same-sex relationships are moral. We're preoccupied with gender, with the choice of a love object as the standard for what's erotically normal or abnormal and not with the character of the relationship itself. We've made heterosexual marriage into an idol, and distorted eroticism so that sexism and gender injustice 'feels good' and right in our bodies. We are literally 'living in sin,' and we reject mutuality in relationships because it isn't sexy."

Listening to the stories

At the afternoon session, a panel of five presented their stories of living as lesbian and gay men in the church.

"Madeline" is the rector of an urban parish. A slight, energetic woman in a business suit and clericals, she confessed that "50 to 60 percent of me is terrified" to tell her story for fear the bishop of her present diocese would take action against her if her name were revealed in public. It wasn't always that way, she said; in fact, the bishop who ordained her knew of her sexual orientation, and she's been fairly open for most of her priesthood. It's only been recently that she's felt the need to protect her privacy.

Madeline told the group she'd discovered her love for other women only gradually, and that acting on that love sexually came much later, during her college years. "It wasn't something I wished upon myself. The only choice I had was the choice to live in the integrity of who I am."

"Part of the flaw in the church's response to lesbians and gay," said Madeline is that "the church says we'll deal with you if you're celibate, sick, or in need of pastoral care--but not if you're in a healthy, stable relationship. What this is all about for me is a mutual, life-giving, loving relationship which I have no doubt is of God and a pleasure to God. It's about community in all its diversity."

"I'm incredibly uncomfortable talking about this very private matter," began "Carl," another rector of an urban parish. Carl said he knew of his attraction to other boys at age 8, but spent the next 18 years trying to hide from it, until his first sexual experience at age 26. Until that time he had dated women, but found that "what other people did, driven by the engine of heterosexual passion, I was doing from a sense of what I was expected to do."

Under a constant shadow of being discovered

After ordination, Carl was assigned to a parish where he could live with his partner in relative openness--"some of the notable liberals thought it was 'neat,'" he reported. Yet, he said he always felt that he was under a constant shadow of being discovered.

Carl said that most of his parish assignments were "the parishes no one else wants. The role of gay people in Holy Orders is to build up parishes in trouble so that they can call a heterosexual rector who needs a larger salary to support a wife and children. That's why I am very irritated at being lumped in with alcoholics and other 'problem' clergy. I am not anybody's problem."

Carl's partner of nearly 11 years died of AIDS last year, and he said his parish has been supportive, which wouldn't have been possible if he'd stayed in the closet. "No matter what, it's much better to be open," he said.

"Virginia and Claire" have been together 17 years, since meeting each other as Roman Catholic nuns. Both reported a strong sense of call to the religious life from an early age. Claire never dated in high school, feeling that her life should be focused on service to God. Virginia described herself as a "classic tomboy" who dated, but never seriously, during her years in nursing school, and then joined a religious order out of a "deep love for God."

Both women reported that feminism had a deep impact on their lives, and brought them to the realization that they were lesbians. Neither found they could reconcile their sexuality or their status as women with the stance of the Roman Catholic Church.

Claire said she drifted away from God painfully for a while, until she and Virginia fell in love and "I discovered my love and my God again." Virginia described herself as a floating Episcopalian," until the couple found a parish where they felt welcomed and included.

The two faced what they called "the moral dilemma of how to live a committed life together. We had already committed to each other, but we wanted a covenant with ourselves and with the people of our local parish. We did that this past year, with the knowledge of our bishop, if not his endorsement. We feel strongly that our relationship is based in committed, monogamous, mutual support."

'It's just the way I am'

The final presenter of the afternoon was a heterosexual priest whose daughter came out to him as a lesbian while she was a sophomore in college. "Andrew" said his first reaction was to get her to a psychologist, where she stayed in therapy until her senior year. "At that point she told me, 'Dad, it's not working. I can't help it. It's just the way I am.' And I said, 'Well, if that's the way it is, just find somebody who's worthy of you, and you'll have me behind you 100 percent.' And she did. And they've been together ever since. They're settled and have a child together, and he feels as much like my own grandchild as if I we're related to him by blood."

Andrew said his son "went fundamentalist" and won't talk to his daughter except to quote Bible verses. Andrew disagrees with his son. "There's something greater than texts, and that's justice. And there's something greater than justice--that's God. I can't see that their love is different from the love I have for my wife. We don't need morality and judgment--we need grace, all of us."

During a question-and-answer period, several priests raised the subject

of biblical passages dealing with homosexuality. One priest, "Alan," answered a particular question by saying that "the Bible is not an idol. I believe it, but its purpose is to reveal a God of love through Jesus, the history of Israel, and into our own lives. My principal allegiance isn't to the Bible but to the living Christ. That's where I come from as an Episcopalian, and probably why I am one."

Ellison warned of the dangers of using and absolutizing isolated texts. He pointed out that slavery is never forbidden anywhere in the Bible; although God frees Israel from slavery, her people are permitted to hold slaves themselves. "When the church came to that debate, we had to be much better than literalists."

Following the clericus, Bishop George Hunt expressed his hope that the dialogue wouldn't end there. "What I would like is for today to be a jumping-off place for similar things in congregations," he said. "I'm not sure how we'll do that--it's hard to ask people to put their lives and love on the line as we have today--but maybe there's a better way. I'd like for everyone to get a chance to experience the power of what we've heard today."

A group of about a dozen men and women have been appointed to evaluate the clericus and present a summary of the day to all Rhode Island clergy.

--Jan Nunley is a freelance writer and student at the Episcopal Divinity School in Cambridge, Massachusetts.

90268

Remarks by President George Bush at the final stone-laying ceremony Washington National Cathedral September 29, 1990

What an extraordinary moment this is. Eighty-three years ago on this day our predecessors here laid a cornerstone. Now, eight decades later, we look at Mount St. Alban and say--here, we have built our church.

Not just a church: A house of prayer for a nation built upon the rock of religious faith. A nation we celebrate as "One, under God." A nation whose founding president, George Washington, said: "No people can be bound to acknowledge and adore the invisible hand--which conducts the affairs of men--more than the people of the United States."

And so we have constructed here this symbol of our nation's spiritual life, overlooking the center of our nation's secular life. A symbol which

combines the permanence of stone and of God--both of which will outlast men...and memories.

A symbol that carries with it a constant reminder of our moral obligations. Whenever I look up at this hill and see the cathedral keeping watch over us, I feel the challenge reaffirmed. Woodrow Wilson's last public words--inscribed here on the wall next to his tomb--say it best: "Our civilization cannot survive materially unless it be redeemed spiritually."

To do that, we must govern by the imperatives of a strong moral compass. A compass based on the kind of purity of vision and values that inspired our early founders. A compass that would lead us to enter this building through its oldest door, "The Way of Peace." And a compass oriented to the words of St. Paul: "And now abideth faith, hope, and love, these three; but the greatest of these is love."

Our personal family compass has for many years led us here for public and private worship. We were neighbors when we lived in the Vice President's residence. Before that, our children went to school at St. Albans; and I was a board member at the National Cathedral School. Canon Martin baptized one of our grandchildren here. Two of our sons were confirmed here. And Barbara's even read the Christmas story.

One of the high points of our inaugural weekend was the prayer service here--part of a National Day of Prayer across the country. I want to take a moment to say goodbye to Provost Charles Perry, who beautifully organized that service, and who's leaving tomorrow after a dozen years of devoted work.

I'd like to share with you some thoughts on why we find this cathedral so moving. To begin with--there is profound meaning in the physical beauty. The devout say that they can see here the invisible hand of God in the visible handiwork of man. All can see, in this astonishing place of stone and light, a massive 300-million-pound mountain of Indiana limestone created as an act of worship.

I want my grandchildren to come here. I want them to feel reassured that there will always be comfort here in the presence of God. I want them to delight in the colors and sounds--from the tapestries and mosaics to the fine old hymns.

And I want them to know a very special way of understanding this wondrous place--studying the brilliant stained-glass windows. From where we now stand, the rose window high above seems black and formless. But when we enter, and see it backlit by the sun, it dazzles in astonishing splendor. And it reminds us that--without faith--we too are but stained-glass windows in the dark.

But the magnificent story of this place is human, as well as spiritual. The greatness of this masterpiece comes from the loving--and sometimes lifelong--dedication of the finest craftsmen. For some it has been a multi-generational work: Son following son following son throughout the birth of this house of worship.

But most of the gifts that made this great American dream a reality--gifts of funds, work, love, spirit, and prayer--were from the people who are

its congregation: The millions across America. They caught the exhilaration of the dream that seized those who envisioned this cathedral--yet who didn't live to see it a reality.

Men like Pierre L'Enfant, whose 1791 plan for Washington included "a great church for national purposes." Or Henry Satterlee, this city's first Episcopal bishop, who yearned for a place "forever open and free." And the members of Congress who voted the 1893 charter of foundation.

There are some here who share that dream in a unique way. They were also here 83 years ago today, for the laying of the cornerstone--and they remember sunlight shining through the rain while 10,000 watched and cheered.

For instance, Elsie Brown is 90 now but was seven when her mother took her to the event. Ninety-five-year-old Taylor Eiker was 12 when he donned his cassock to sing in the boys' choir that noon. And Ruth Oliphant, now 98, walked over with her other 15-year-old Cathedral School classmates.

It was a very American ceremony. President Teddy Roosevelt spoke, and Bishop Satterlee tapped the stone with the gavel which George Washington had used to set the cornerstone of the U.S. Capitol.

That was only right for a cathedral whose style is 14th-century Gothic and yet also very much American. A cathedral that's not just about faith but which is also about a nation and its people.

A cathedral where mosaics of the Great Seal of the United States and the state seals are set into the floors. Where bays honor Washington, Lincoln, Stonewall Jackson, and Robert E. Lee. Where you can find an eagle, a bison, even a stained-glass codfish. Where needlepoint memorials are to Herman Melville, Alexander Graham Bell, Harriet Tubman, and John Fitzgerald Kennedy. Where lie the graves of President Wilson, Admiral George Dewey, and Helen Keller.

Where the mesmerizing stained-glass Space Window encloses a moon rock given by astronaut Michael Collins, who went to school on these grounds at St. Albans.

And where an unexpected shaft of sun can leave a stunning memory--the statue of George Washington, strong and solid and earthbound--suddenly dappled by the brilliance of stained-glass light.

It's a place where the history of the cathedral and of the country have been interwoven.

When we need to grieve--we come here. We held funerals for Presidents Truman and Eisenhower, and Vice-President Humphrey. The burial of President Wilson. A memorial service for Winston Churchill.

When we want to understand--we come here. Over a three-day period at the dedication of the Vietnam Memorial, the names of 57,939 lost Americans were read in chapels. Other times, we listened to Bishop Tutu, Billy Graham, Martin Luther King.

When we want to celebrate--we come here. When the hostages were freed from our embassy in Tehran, there was a service of thanksgiving. Later, a National Prayer Service for the 50th presidential inauguration. And the bells peal out on national holidays.

When we want to express our concern--we come here. To hold a memorial for victims of the American embassy bombing in Beirut. A service of reflection on the 40th anniversary of Hiroshima. And, even now, prayers for our brave young servicemen and women in the harsh, distant deserts.

And so today, we prepare to raise that final 1,008-pound Grand Finial to its spot on one of the Great Pinnacles of St. Paul's Tower. The last step in an eight-decade-long journey. And now that our national treasure is complete--how will it fit into our lives? I would love to see the entire country discover this cathedral as America's resource, refuge, and reminder. Somewhere to strengthen the nation's heart. We should consecrate this place in the words of Isaiah: "For mine house shall be called a house of prayer for all people." All people. All America.

And we should come here to pledge ourselves to the work Martin Luther King envisioned from the splendid Canterbury pulpit in his last sermon, three days before he died. He said: "We will bring about a new day of justice and brotherhood and peace. And on that day, morning stars will sing together, and the sons of God will shout for joy."

For eight decades the dream of a completed cathedral dominated this hill. Now, Dr. King's words should become our new vision.

Eighty-three years ago on this spot, President Teddy Roosevelt said: "God speed the work begun this noon." Today I say: "God speed the work completed this noon... and the new work yet to begin."

90269

A statement to Episcopalians by Presiding Bishop Edmond L. Browning on the Persian Gulf crisis October 5, 1990

I reach out to all people of goodwill during this time of international crisis in the Middle East. For these past weeks I have felt the pain and anguish that this crisis has wrought. My heart has been with the young men and women of the armed forces serving in Saudi Arabia, and with all those who find themselves displaced and refugees. My heart has been with all those persons in the Middle East who would be victims in the outbreak of war. And my heart has been with those who cry out for a peaceful resolution to this crisis.

With all these things and so much more weighing on my heart, I share my own thoughts as they have developed in these recent days. I offer them in a spirit of hope that in responding to this crisis with reason and

compassion, we may find a peaceful resolve.

I believe that the United Nations' sanctions against Iraq are just and sound. The international community has come together in an unprecedented way to resist the naked aggression of one state against another. Iraq must now heed the judgment of the community of nations--including other Arab states--and withdraw completely from Kuwait while an embracing diplomatic solution is sought for the complex, interlocking problems of the Middle East as a whole.

But in spite of the near unanimity of the United Nations in confronting the crisis, the time is fraught with danger. Lines have been drawn in the desert sands. Huge armies and armadas, led by those of our own country, face each other with the promise of unimaginable destruction and havoc. Ironically, all this occurs just as the superpowers have moved from postures of confrontation to cooperation, and as the promise of a "peace dividend" has raised hopes in our country of a renewed emphasis on pressing national problems.

In this atmosphere of tension and the threat of war, let me, as presiding bishop of the Episcopal Church, urge the following of our people: That we not demonize, stereotype, or oversimplify.

This is not a time for propaganda but for sober truth. As the president-bishop of the Episcopal Church in Jerusalem and the Middle East has reminded us, the present conflict has a history and cannot be seen or dealt with in isolation. Part of that history is the arbitrary and self-serving manipulations of the colonial powers 70 years ago, manipulations that still engender rage among the Arab peoples and make all Western talk of democracy and justice sound to them like sheer hypocrisy.

The Persian Gulf crisis is made more complex and nearly intractable by the Palestinian problem, which lies at the core of Middle East unrest. But there is hope here, for if the present crisis can be resolved through United Nations sanctions and diplomatic means, the way may be paved for a long-sought solution to the Palestinian problem. This is all the more reason that the crisis be seen in its true light as one part of an interconnected whole and not as an isolated incident.

Nor is the crisis a clash between Islam and Christianity, as the archbishop of Canterbury so clearly stated in a recent speech to the British House of Lords. (Indeed, there is a sizable indigenous Christian community in Iraq, and the Anglican Diocese of Cyprus and the Gulf is present throughout the area.) Nor should we allow the crisis to degenerate into an anti-Arab campaign. Here the problem of stereotyping and demonization becomes acute. Americans must realize that the Saddam Hussein characterized as an Adolf Hitler after his invasion of Kuwait is the same person who a few weeks earlier was being touted by the Bush administration as a possible guarantor of peace and stability in the region. Surely truth and justice are not served by stereotype and propagandistic demonization.

Let me urge that we not fall into the trap of war as a means of solving the problem. The General Convention has endorsed numerous Lambeth Conference resolutions that "war as a method of settling international

disputes is incompatible with the teaching and example of Our Lord Jesus Christ." Although the cold war is palpably dead, old cold war habits die hard. Does not the movement of a massive war machine to the deserts of Saudi Arabia and the waters of the Persian Gulf make war the more likely? The sanctions must be given time to work. I continue to believe firmly that the United Nations and the Arab states themselves, working in concert, offer the best hope for a bloodless solution to the conflict.

Let me urge that our national motives be clear and honorable.

For what reason has our nation unleashed the greatest military force since the Vietnam War? Are we not justified in suspecting that the reason is primarily economic, having to do with unimpeded access to oil? Have we not sent our young men and women to the Persian Gulf, as our President has said, to "protect the American way of life"? But what way of life is it that allows the homeless and unemployed to huddle on our streets and our inner cities to decay? Is it possible that the American "way of life"--unbridled consumption--has not become for many millions a "way of death," unendurable poverty? Let us examine our national priorities and our addiction to unnecessary consumption. Let us be the nation we imagine ourselves to be--a beacon to the world's poor, a standard-bearer for justice and peace.

Let me urge, finally, that we honor human life.

With the brutal Iraqi invasion, innocent human beings have become pawns, shields, and hostages. Families have been separated. National economies in Jordan, Pakistan, Sri Lanka, the Philippines, and elsewhere have been strained by the sudden influx of refugees who have lost their possessions and their livelihoods. American women and men in the armed forces are serving bravely in a hostile and unknown environment, while their families tremble at home. As someone has said, "Old men and women should not be sending young men and women to die for mistakes made by those same old men and women." Misplaced priorities and mistaken decisions always exact a human cost. Shall this cost be the deaths of innocent civilians and brave young soldiers?

I pray for President Bush that he adhere to the United Nations resolutions on the Persian Gulf crisis, and I pray for him as he wrestles with the difficult decisions of his office. I urge that he remain steadfast and never give in to the trap of war.

I urge you, my fellow Episcopalians, to offer the same prayers. Join me in supporting cooperative and peaceful solutions to the crisis. Reexamine in a spirit of humble repentance your stewardship of the earth's resources. Resist the misplaced national pride that refuses to recognize the face of Christ in your brother and sister in Iraq and the Middle East. Love the Lord God with all your heart, and your neighbor as yourself. Pray for the peace of Jerusalem, and of all God's holy creation.

Edmond L. Browning
Presiding Bishop and Primate

the Palestinian people.

Finally, we join the archbishop of Canterbury in his call for prayer and peacemaking in the [Persian] Gulf crisis:

"The Christian has a built-in resistance for the use of force. We are given only one mandate. We are to be peacemakers. But the Bible insists that we live in a world in rebellion against its own best interests, a world which has rejected the order given to it by its Creator. Christianity does not lack realism about the intransigence of conflict. The Scriptures speak of our responsibility for seeking justice and the well-being of creation in the world as it exists. The hard fact is that the use of force is caused as much by human virtues--our sense of justice; our belief in the difference between right and wrong; our readiness for self-sacrifice on behalf of others--as it is by any of our failures.

"A call for prayer will always be a call for peacemaking, and I issue a call for that spiritual weapon at this time of crisis for so many. No matter how turbulent the world or how painful the choices, it is through the grace of God that we are made instruments of peace in the ambiguities of a world made dangerous by human folly and wickedness."*

*Address by Archbishop of Canterbury Robert Runcie in the House of Lords, September 6, 1990. (See ENS story 90227 in September 7 issue.)

Photos available for this issue:

1. President Bush and Presiding Bishop Browning at ceremonies marking completion of Washington National Cathedral
2. Final finial stone being placed on top of cathedral
3. President Bush, Browning, and Bishop Haines applaud when cathedral is finished
4. Presiding bishop consecrates cathedral during Sunday services
5. Jester adds festive touch to cathedral ceremonies
6. St. Bartholomew's Church in New York City

If you are interested in purchasing a photo, contact the Episcopal News Service at 1-800-334-7626.

90270

Statement on the Persian Gulf crisis adopted by the House of Bishops, September 20, 1990

RESOLVED, that the House of Bishops adopts the following statement on the [Persian] Gulf Crisis.

The House of Bishops of the Episcopal Church supports the President of the United States in his leadership in response to Iraqi aggression in the Middle East. We condemn that aggression and call for the immediate withdrawal of Iraqi forces from Kuwait.

We call the people of the church to continuing prayers for peace with justice, and to prayers for the peoples of the nations involved in the [Persian] Gulf crisis, their leaders and armed forces, remembering with special concern all hostages and refugees.

We commend the efforts of those searching for alternatives to war and for the construction of regional structures of security, and we encourage the government of the United States to work through the United Nations, to seek worldwide collaboration in the development of a more stable international order that would permit the speedy withdrawal of foreign troops from the [Persian] Gulf area.

We see here an opportunity for our nation to deepen its commitment to international law, and especially our reliance on the Charter of the United Nations as the principal means of resolving disputes among nations.

Amidst the uncertainties of diplomatic and military pressures, we call all people of good will to remember all hostages and the increasing flood of refugees, and we ask governments of the region, international agencies, the United States government, and communities of faith to respond promptly to their needs. We ask Episcopalians to give generously to the Presiding Bishop's Fund for World Relief for refugee relief.

We point to this crisis as evidence of the need for more effective international limits on arms sales and as continuing evidence of the need for effective limits on the proliferation and continuing accumulation of nuclear and chemical weapons.

We ask that care be taken so necessary food supplies and medicine reach the people of Iraq, Kuwait, and all refugees and hostages.

We stress that the [Persian] Gulf crisis is not a controversy between Christianity and Islam.

We encourage the Congress of the United States to develop a comprehensive energy policy to reduce United States dependence on foreign fuel supplies.

We ask our people and the government of the United States to increase their attention to the peace process involving Palestinians and Israelis in recognition that no peace is possible in the Middle East without security for

